BERKELEY, CALIF. MWF

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The
American Friend

Old Series
Vol. LI No. 7

APRIL 6, 1944

New Series
Vol. XXXII No. 7

Seeds

Ah, who shall say
What vast expansions shall be ours that day?
What transformations of this house of clay,
To fit the heavenly mansions and the light of day?
Ah, who shall say?

But this we know—
We drop a seed into the ground,
A tiny, shapeless thing, shrivelled and dry,
And, in the fulness of its time, is seen
A form of peerless beauty, robed and crowned
Beyond the pride of any earthly queen,
Instinct with loveliness, and sweet and rare
The perfect emblem of its Maker's care.

This from a shrivelled seed?—
Then may man hope indeed!

JOHN OXENHAM.

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For April 16—Saul the Evangelist

(Acts 9:19b-30)

BREAKING WITH THE GANG

It may be helpful to let our imagination play on this scene at Damascus after the conversion of Saul. No doubt there were many orthodox Jews in Damascus who were greatly disturbed by the growth in their midst of this new sect, called the Nazarenes. It is altogether possible that Ananias, a man of some means and a well respected citizen, was one of the leaders of the new group, all of whom were Jews or proselytes to the Jewish faith.

The local group was unable to cope with the situation. They had heard of a young Jew in Jerusalem who was breathing out threats of slaughter against the disciples of the Lord. Why not bring him to Damascus and let him take some of the leaders back to Jerusalem. It would be much easier than looking your innocent neighbor in the face while he was being persecuted. The arrangements were all made. How could anything be surer. The word had come that Saul was on the way with all necessary papers to arrest these heretics.

But a disturbing message comes to the Jews. Saul is in the city but, instead of being entertained in the home of some leader in the synagogue, he has gone to the home of the Ananias one of the Nazarenes. What must have been the consternation of the members of the synagogue when Saul appeared in their midst proclaiming Jesus as the Son of God.

Of all the acts of Paul few were more courageous than this complete break with his erstwhile friends and sympathizers.

A Vision Becomes Effective

Here is the crucial point in every life. Who has not had their vision of living a noble, unselfish life, dedicated to the will of God? How few can say with Paul I was obedient to the heavenly vision. Notice what that decision involved. A break with his friends who soon became his worst enemies.

His unorthodoxy brought the curse that forever rests upon the heretic. The altering of his whole life's purpose. To be looked upon as an impractical fool—yes, even worse, as one who had gone mad.

A Friend in Need

As we read the narrative that covers a period of eleven years, we wonder if Paul would have made the grade had it not been for a good man, named Barnabas, who was filled with the Holy Spirit. Back of every great character there is always to be found one or more unsung heroes of faith.

It was Barnabas who introduced Paul to the church at Jerusalem, vouching for his sincerity. After nine more years it was this same man who brought Paul to Antioch, from his seclusion at Tarsus, and started him on his life's work.

Questions:

Why are the members of the gang bitter toward one of their number who breaks with their manner of living?

What are the motives back of religious persecution?

Is persecution any evidence of the rightness or wrongness of the persecuted?

Are people of great vision usually not adjusted socially?

P. M. T.

For April 23—Christian Missionaries in the World Today

(Acts 13:1-4; 14:8-20)

PREACH CHRIST OR PLOW CORN

It is altogether possible that some people have misread the sign, P.C., on the clouds and thought it called them to preach Christ when they should have read into it the meaning, "plow corn." But it is probable that many more have found it convenient to so interpret it that they felt they could raise a little more corn to fatten a few more hogs, to buy a little more land, to raise a little more corn, and so on ad infinitum.

Paul and Barnabas were fortunate in being part of a fellowship that could recognize the voice of the Spirit, and a group that was unselfish enough to cooperate with God in thrusting them forth into the fields white unto the harvest.

Multiplied is the strength and power of any man or woman who can first of all feel that they have been called of God for some specific service. Happy is the person who, after having had such a call, can lay his concern before the members of his Meeting with the confidence that they will enter sympathetically into a labor of love.

On a Pedestal

One dangerous temptation which confronts every person is the desire to be set up above the common herd. With all of our boasted equality among Friends, persons have not always been free from a show of pride in being appointed to the station of elder or to some important office or committee. It is not the fact that a minister is called Reverend that matters, but it does make a difference as to the amount of satisfaction he gets from it.

Paul and Barnabas must have met the fickle mob spirit before. On the surface it would appear that these people were very grateful for the healing of one of their number and a hasty meeting of the town council was called. The conclusion was that no half-hearted demonstration would be sufficient, so they went all out for the guests. To Barnabas was to go the honor of being the chief Roman god, Jupiter, while Paul was to be honored for his eloquence by being called Mercurius.

Who doesn't want to be the big shot of something—maybe just to have the last word in the office or at home—perhaps to be an eloquent speaker? At no place are we in more danger of showing our authority and superiority than among peoples of other lands. Paul and Baranbas were not swept off their feet by the plaudits of the crowd, so they were able to *stand* the persecution at the hands of these same people when the stones began to fall on their defenseless heads.

Livingston could have returned from Africa to England where honor and wealth would have been showered upon him, and he could have spent his last days in comfort and ease. Instead he pushed farther and farther into Africa until his spirit slipped away from an emaciated form kneeling beside a cot.

It will ever be to the honor of E. Stanley Jones that he had the grace to refuse a bishopric in the Methodist church, with all the attending honor and wealth, because he feared it would hinder his work as an evangelist.

Questions:

How can a call of God be recognized from one's own desires?

If a person's friends do not share in a concern for some service, what then?

Why do Friends Meetings give a Minute to one of their members who desires to visit other Meetings?

Why has foreign missions lost much of its glamor and appeal for young people—or has it?

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. LI No. 7 | APRIL 6, 1944 | New Series Vol. XXXII No. 7

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

Peace When?

THE investigation of the *Peace Now* movement by the Dies Committee serves to bring the concerns of this group to public attention. We do not presume to speak here in defense of the movement, or against it. We are not dodging, we merely acknowledge our lack of acquaintance in any large measure with the movement and its personnel. But while we do not rally to the defense of the group as such, we shall not hesitate to speak in defense of the right of any sincere American to call for peace when he wishes. If he represents a distinct minority there is no reason for those who disagree to be fearful. If he has a wide following his voice may be too significant to be ignored. Such is the course in the formation of democratic thought and action. The test on that particular point can never be made by a Dies Committee, it must run the gamut, and the risk, of a democratic hearing.

We do not have, however, the degree of hope apparently held by some who urge, "peace now." It seems to most people impossible that the momentum of war can be stayed short of an Allied victory. To be sure, statesmen *ought* to be able to halt the forces of conflict and enter into some sort of armistice, and then build a permanent peace. But they *ought* to have stopped the drift into war in the first place. Now that the mass conflict is on they are less able to do it than to have prevented war. To call for a cessation of hostilities now seems about as hopeless as asking for a program of immediate and unilateral disarmament by America at the end of the war. We can ask for it to be sure, but are we asking for the impossible?

Perhaps many who ask for an immediately negotiated peace accept the futility of such a request. If so, there are at least two resons why their demand should be tolerated and heard with respect. In the first place if one feels sincerely and strongly the essential truth of his position he must, for the sake of conscience, speak out though no one heeds his call. Certainly it is not required that one should speak only when sure of getting results.

But there is more reason than merely satisfying one's inner sense of duty. Listening through the centuries, the voices which we hear that dominate our thought today are those which called for action that seemed impossible in the days when they spoke. Often they were voices in the wilderness crying, "Prepare ye the way of the Lord." They did not expect a road crew to be organized the next day, nor need they before speaking.

Futile though it may seem, in terms of immediate results, would it not be a sad commentary on our generation that while a major war was on not a single voice was raised against its barbarism, and for a cessation of carnage and a return to peace—*now?* For the recovery of our smothered and neglected sense of decency, and for the sake of generations ahead, let us not muffle their voices. We shall *really* have peace *when* more people call for it and are prepared to create it.

To be sure that is not the only way to achieve ultimate peace, in fact, we feel such persons are much less effective in the present scene than those who work deeply within the complex of human affairs; gathering up all actual and latent trends toward a better world and weaving them into a stronger fabric of world order. These are the people who often get the most that they can in a given situation, knowing that the ideal answer is not available—*now*. Even so their way would be much harder had there not been prophets ahead of them who set aflame great texts in the sky of their day, lighting the way forward. All along the line men of varying methods may serve the cause of peace.

A Quaker Speaks Out In Parliament

SUCH a prophetic voice is that of Dr. Alfred Salter, a Quaker member of the British Parliament. His address to that body appears in this issue of THE AMERICAN FRIEND. Although a few months late it becomes more timely the longer the war lasts. We commend consideration of it to our readers.

His words appear at a time when obliteration bombing is being argued across America and Great Britain. The subject was introduced in this country chiefly by a supplement to *Fellowship*, journal of

Fellowship of Reconciliation, in which Vera Brittain portrays the utter physical and mental destruction of our bombing in Germany. With her article is a protest against the present bombing practice, signed by twenty-eight American Christian leaders.

Accompanying the bombing is a policy-confirming statement by Churchill saying that there are no lengths to which the Allies will not go in hammering Germany to her knees. *No limit,* Mr. Churchill? Such a shocking statement is a complete reversal of earlier announced allied policies. His words also indicate that there is nothing too shockingly vile for us to do, if it promises a verdict against our enemies, since Germany presumably is too weak to retaliate in kind. Those who protest are admonished to leave such questions to the experts. They only, are supposed to know whether the present bombing policy will save more lives than it destroys, and also end the war sooner.

FOR A DEEPER ANSWER

Of course, we do not know the answer to that question. There are respected leaders who feel though the present Germany may be weakened and emaciated to the point of surrender, that deeply Germans may be united for a future day of reprisal. In any case, the nature of war itself is being pointed up in no uncertain terms. We see sin being met with more sin. Yes, nothing is too shockingly vile for that hoary and gory institution of war.

It is difficult enough for the individual who has started on a course of wrong action to reverse his way. How much more difficult, when individuals are drawn into a mass stampede, to halt the momentum of it until its force has been spent and utter wreckage marks the end. This has led certain Christian leaders to say that since war is a tragic "necessity" it is not sin, but judgment. This point of view has done much to make war theologically tolerable and to make the Christian conscience settle into relative ease. No matter how vile and despicable war may become, are we to accept it as *only* judgment, terrible as that may be?

Because one cannot answer all of the questions put to him, because he cannot furnish an alternative to certain policies *inside the war pattern* of behavior, does not excuse him from speaking out in condemnation of a way that is so obviously wrong and ruinous. Right now is an opportune time to keep alive the normalcy of the peace concept to which we must eventually come. It is no time to blink at the mass sin of nations. There *is* another choice, another way, and we must accept it. Sin is still real, though on a world scale. Persons and nations are still responsible in some measure. Repentance is still necessary if we are to find a happier tomorrow. We must not be submerged by the tyranny of immediacy.

E. T. E.

Apology to Wise Men

You are wise.
The turmoil we now face you faced
While we still played with simple-colored cubes
In childhood.

We have come to manhood now, and war,
And we have made a choice,
A choice, you say, that is not ours to make,
For it is logically impossible,
And you are wise.
Your reasoning is close,
Closer by far than ours.

Yet we persist.
We do not know we're licked
By logic.

Other men in other times were licked by logic
And did not know it.
Men who heard a voice,
played a hunch,
lived a faith,
and wandered,
searching,
In swampy tangled forests.

The roads of logic,
Built broadly on foundation stones of man-known premise,
Stopped too short for them.
They wandered foolishly, perhaps,
But in their wanderings stumbled on new premises
Men followed them,
And paved their new-blazed path with neat and solid syllogisms
On new foundations.
Still later followers were reassured to think
The road was always so,
Firm under foot and stoutly paved.

You fretful people say
There is no road ahead for us.
I say to you—we'll make a road!

And when we've cut it through
Men like you
Will come along and pave it.

WALLACE HAMILTON, C.P.S.

From *The Friend.*

The Basis of the Friends Peace Testimony

By Howard H. Brinton

This article is the third in a series on the "Basis of the Friends Peace Testimony." Rebuttal articles will now appear, as desired by the writers, in succeeding issues. EDITOR.

THE request to discuss the recent articles by Cecil Hinshaw and Lewis Benson published in THE AMERICAN FRIEND and dealing with the basis of Quaker pacifism finds me in general agreement with what they contain. It is true, as these writers maintain, that much Quaker pacifism of the twentieth century rests upon a basis different from that of earlier times. The older pacifism was not based on arguments having to do with the futility and devastation of war. As far as I know, John Bright was the first Quaker to take a stand for peace on the basis of the evil consequences of war in terms of loss of life and property, and he was not himself an absolute pacifist.

NOT CALVINIST

Nor was the argument against war founded on the sacredness of life or the sacredness of human personality. Friends recognized that the sacred was on a level of existence higher than the human. There was, indeed, something of God in every man, but this Divine Light was not darkened by human death nor by material destruction. The Light might even be brightened and exalted by human suffering and loss of outward possessions. Nor was Quaker pacifism consciously based on the New Testament though it was principally defended by quotations from this source, and there is no doubt that for many individuals the New Testament had a profound and sometimes a decisive influence.

Cecil Hinshaw maintains that Quaker pacifism results from the doctrine of perfectionism which he defines as the belief that "a person should and could live a life free of conscious wrong-doing." War is wrong on this basis because it involves acts and feelings which are obviously out of harmony with a perfect life. Perfectionism does indeed come into the picture because, since sin is a condition from which we cannot wholly escape, it is inevitable that to some extent we behave as sinners. The Calvinistic doctrine of total depravity is an excellent excuse for war, for not only do sinners fight, but they themselves cannot be controlled by anything but force. In depraved persons there is no innate goodness to which we can appeal by using persuasion instead of violence. Some American theologians, while admitting that Christ was a pacifist, condemn his followers to a life of perpetual strife and tension because they as human beings can never reach his divine perfection. It is difficult to see how such a belief might not also allow men to indulge not only in the sin of warfare but in other sins as well.

THE LIGHT OF GOD

Lewis Benson truly says, in criticism, that perfectionism is a point in the peace testimony, but not its starting point. We must begin with Him Who tells us what the perfect life is and Who gives the power to attain it. This starting point is, Lewis Benson says, Christ Himself speaking with authority, not only in the pages of the New Testament but also within men's hearts. "It is because we have access to a perfect teacher whose word is truth that we can have a standard of the perfect life."

With this I would agree, and probably Cecil Hinshaw would also agree. There is no doubt that obedience to the Light Within was the ultimate source of all the Quaker social testimonies. But this Light was not always called the "Light of Christ" as Lewis Benson seems to imply. It was sometimes referred to as "that of God" or, more abstractly, as "Truth" or "Life." Fortunately we do not need to solve here the difficult theological problems involved in an attempt to state the exact relationship between God, Christ, and the Light Within. Early Quakerism was not cast in a single theological mold. The doctrine of the Light, however interpreted, holds true as a basis of early Quaker pacifism if it is not cast in too authoritarian a form. The Eternal Christ works as Teacher, but He does not wish to be obeyed regardless of His pupils' convictions and understanding. Rather is He a Being so intimately related to mankind that He inspires and energizes men's highest insights.

AVOID DOUBLE STANDARD

I agree with Lewis Benson that Cecil Hinshaw's references to Fox, Burrough, Penington, and Barclay may mislead if abstracted from the total context of their writings. It is true that these early Friends did not oppose the use of force by a magistrate in the impartial administration of a just law duly enacted, but it can hardly be said that they thought the state right in waging war. The state must live up to its best light even though that light be twilight, but, said they, there is a higher law, the law of the Kingdom of God, and if the individuals who administer the state are citizens of that Kingdom they will follow that higher law. When the colony of Pennsylvania refused to fight Indians it showed that even a state could be redeemed. The pacifist who himself refuses to fight and at the same time declares that the state has a duty to fight puts himself in a very difficult position.

Quaker pacifism is, on the whole, based on something simpler than deductions from the theological, philosophical and pragmatic considerations with which a more rationalistic age has endeavored to surround it. To this all three writers in this series would probably agree. A Friend felt restrained from doing that which, when contemplated in the silence of worship, made him "feel uneasy" or that which resulted in "a stop in his mind." He could tell from the "feel" of a prospective act whether it would degrade and harden or whether it would uplift and make the doer "tender" or more sensitive. If the act had a lowering effect on his spiritual life he knew it to be wrong whatever good effects might be immediately apparent in the visible world around him. Accompanying this feeling was the related feeling that he belonged to a special group of persons which had given up the ways of the world to be partakers of a Divine Kingdom. This spiritual realm could not by its very nature be defended by carnal weapons. Only the material can be defended by the material, and one who uses outward means thereby demonstrates that he is a soldier in some other camp than that of the Lord.

TOWARD PRACTICAL PHILOSOPHY

A third typical Quaker attitude might be mentioned, as it appears in several of the Journals such as those of Thomas Chalkley, Joseph Hoag, and Catherine Phillips. The Quaker, on being asked what he would do if he were attacked, replied that, as he was in a state in which he felt prepared for death and the attacker obviously was not, it was better that he should die than that the attacker should die. This illustrates the important point that in warfare

more harm is done to the one who inflicts the injury than to him who suffers. The first is injured in soul, the second in body. The same argument was frequently used in combating the evil of slave holding.

Such faithfulness to one's highest insights and such loyalty to a Divine-human society might be preceded or followed by a more conscious and deliberate obedience to the Light of Christ within and the teachings of Christ in the New Testament and the consequent possibility of closer approximation to perfection. Other types of argument were eventually added. The human mind being what it is, Quaker pacifism was sure to be rationalized sooner or later, especially in the process of being communicated from one person to another. But this is a gain. The strongest position is that which is defended not only by the authoritative and the mystical but also the rational and the pragmatic.

We are now engaged in a great war fought, as so many believe, to preserve certain spiritual values, among them man's right to life, liberty, and the pursuit of happiness. We shall find out in a few years whether as a result of this war we have gained or lost in these respects. Past experience and present tendencies do not give ground for optimism. How often has mankind, in winning on the material front, lost on the spiritual front. Men have repeatedly rendered to Caesar, not only that which is Caesar's but also that which is God's. And a Light-inspired conscience belongs to God.

Easter Makes Life Hopeful

By R. Furnas Trueblood

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a life of hope through the resurrection of Jesus Christ from the dead.—PETER *1:3 (Moffatt)*

"Behind the cloud the starlight lurks;
Through showers the sunbeams fall,
For God, who loveth all his works
Has left His hope with all."

SO wrote the poet, John Greenleaf Whittier, and in this brief message I want to talk about that hope which God has left with all. I want to talk about it from the Easter point of view, for Easter is uppermost in all of our minds at this season of the year. I want to begin now by presenting the testimony of one who experienced that first Easter, and whose life was transformed by that experience. It is the apostle Peter. Listen to him speak, "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a life of hope through the resurrection of Jesus Christ from the dead." How much the world needs that message to sink into its mind and heart this Easter time! How much we need it as individuals!

"Born anew to a life of hope!" "Begotten us again unto a lively hope," the King James version puts it.

Either way you read it, that statement is vibrant with meaning. It meant everything to Peter. He knew that his Master was living, not dead. That knowledge did something to him and for him. What can this lively hope—this glorious Easter assurance do for us? Will you ask that question with me? Then let us seek a few simple answers.

OVERCOMING DEATH

First of all, the Easter hope can make death meaningful. That is a very simple statement, but Oh how many people need to discover that it is true! Jesus had said, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." And the experiences of Easter vindicated that claim. Jesus had said, "Because I live ye shall live also," and when Easter came the disciples were overwhelmingly convinced that it was true. The Easter hope assures us of our immortality.

Archer Wallace reminds us that, "In the catacombs of Rome one can still see on the walls the notes of despair written by men without the Christian hope. The words, "Farewell, farewell, forever farewell!" occur scores of times. Then there is a change. "When the first Christians buried their dead the epitaphs read, 'In Christ!' 'In Peace!' 'In sure and certain hope of the resurrection!' and for nearly twenty centuries that note has overcome despair."

Yes, turn to great Christians in any generation and you find that same hope shining—the Easter hope that makes death meaningful!

The late Dr. Lyman Abbott in his reminiscences wrote as follows: "I look forward to the great adventure with awe, but not with apprehension. . . . When the time comes for my embarkation, and the ropes are cast off, and I put out to sea, I think I shall still be standing in the bow looking forward with eager curiosity and glad hopefulness to the new world to which the unknown voyage will bring me."

I have read that "when Sir James Simpson, discoverer of anesthetics, lost his oldest child, he erected on the grave an obelisk pointing upward. On it he had these words carved, 'Nevertheless I live.' and above the words there was a butterfly to suggest his invincible faith that in Jesus Christ, death was only a transition."

Friends, for all of us death can be as meaningful as that; as full of adventure; as full of promise. Accept the Easter hope. Make it yours. Let it reassure your soul.

INSPIRED LIVING

Now in the second place, this Easter hope and assurance can make life livable. Some people are not finding it very livable just now, but they can find it so. We can all find it that way. I want to suggest three ways in which this may be true.

First, the Easter hope makes fear and worry unreasonable. And isn't it true that fear and worry turn life sour for a great many people? Someone has written,

"It is not the work but the worry
That makes the world grow old,
That shortens the years of many
Before half their life is told.
It is not the work but the worry
That places on life a ban,
The cares and fears that crowd the years—
These break the heart of man."

Jesus sensed the fact that his disciples, human as they were, would be assailed by fear and worry, especially after he had left them. He reminded them of God's care for the sparrows, and then he said, "Fear ye not therefore, ye are of more value than many sparrows." Again he said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." He warned them of dangers very real and serious, but he ended his warning with these beautiful words of assurance, "Be of good cheer, I have overcome the world." That did not have much meaning to them until after Easter. Then they knew what it meant. They experienced it. So Peter could write in his letter from which I

have already quoted, "Let all your anxieties fall upon Him for His interest is in you." And Paul could write to Timothy saying, "God hath not given us the spirit of fear, but of power and love and discipline."

So amazingly did it work in the lives of those early Christians that they could sing in prison—unafraid, unworried! They could sing in the arena. Do you remember that beautiful stanza by which Victor Hugo revealed in picture language the confidence of the Christian heart?

"Be like the bird which on frail branches balanced
A moment sits and sings;
He feels them tremble, but he sings unshaken,
Knowing that he has wings."

Put your hope and trust in the God of Easter, and you can sing like that too. Do it now. Fear and worry are unreasonable—especially the kind that gets you down, and upsets life.

"Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid."

But wait! Pain and sorrow will come, and so will trouble. They come to all alike. And when they come, what then? Well, that would be terrible if we did not have the Easter hope and the assurance of a living Friend who cares; a spiritual Presence who upholds; one who gives us courage and comfort and the ability to stand anything that may happen to us.

Turning Defeat into Victory

Yes, the Easter hope and assurance makes pain and sorrow and trouble endurable and even usable. Leslie Weatherhead once wrote, "If God could turn the Cross to victory, there is no disaster He could not turn to spiritual gain if we believe in Him." Let's believe in Him then. Let us do it now!

Do you remember that thrilling story of the life of Fanny Crosby? She lost her eyesight through the application of a hot poultice to her eyes when she was only six weeks old. She lived to be almost ninety-five. What affliction! What trouble! What a pity that through all her life she must endure this handicap! The Easter hope, the assurance of a living Presence, the Risen Christ made her troubles not only endurable, but usable. As a writer of hymns she comforted thousands by her faith, and turned many a person who was worried, troubled and doubting to trust in her living Christ.

Well, it is easy to go on from here to say just one more thing. The Easter hope makes the Kingdom of God possible. Jesus believed in it. He taught it. He lived for it. He died for it. And now, Easter vindicates his faith. It gives us something unshakable to believe in, to work for and to live for.

Discouraging times will come again and again as they have come now with this terrible war, but the Easter hope lifts us out of discouragement and sends us on again, compelled by a faith and trust that cannot be shaken.

George Frederick Watts painted a picture once which he called "Hope." Some of you may be familiar with it. Someone in interpreting that picture has said, "At first glance one is tempted to name it 'Despair.' A Woman blindfolded, head hung down, grasps in her arm a lyre with but one string. *Yet, her hand is on that string.* That is real hope. And with her hand on that one string, she sits on top of the world."

That is the picture, and perhaps that is a parable for our day. Many strings of hope in our day have been broken. But at least one string remains! The Easter hope. Through the centuries it has held fast. It will not be broken. We can put our hand upon that string. We can live and work for the future undaunted and unafraid.

Easter Meditation

By Christina Jones

THE Easter season is the loveliest time of the year in Palestine. Then it is that the country is beautiful and happy. The rains have come during the past months filling the springs and cisterns. The earth has been soaked in the life-giving moisture and now the grain is almost ready unto the harvest. Flowers of every hue and kind girdle the hills and carpet the valleys, and the birds fill the air with song.

A Psalm in the Air

It must have been of this time of the year that the ancient psalmist wrote: "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

Nearly two thousand years ago, against this background of the crowning time of the year, was enacted the great drama of Calvary, a drama that stirs the heart of every Christian as he contemplates it especially at the Easter time. This, too, was a *crowning time* of Jewish aspirations. More than a thousand years lay behind the crucifixion of Jesus, years of seeking for a higher conception of Jehovah, but when the fulfilment came they failed to recognize it. That is a tragedy of Calvary. For a brief moment, ugliness and hate blotted out the Light sent of God. To the eternal glory of mankind a few did believe, a remnant it is true, but that remnant was to become a force of tremendous power, sharing in the triumph of the Cross.

For nearly two thousand years since Calvary, mankind has been seeking to regain the vision beheld by a few men and women at Easter time in Jerusalem. If one can go there today, he can see how the ancient churches have tried to keep the vision before the people. Much that one sees is disappointing because it seems rather a *stone* than the *bread* we seek, so we must try to see behind the form and mummery. What came to the first seekers and what has kept the form alive?

Maundy Thursday—Foot-Washing

On Thursday morning of Easter week, the foot-washing ceremony is performed in the court of the Church of the Holy Sepulchre in Jerusalem. Throngs gather there in the early morning to witness and share in the service. In the background is the historic church built over the traditional tomb, housing chapels to the Eastern churches. This has been the scene of many a bloody battle as Christians have fought the infidel, or each other, for control of the holy place.

A bright Syrian sun overhead shines on the colorful robes of twelve bishops of the Greek Church seated on a raised platform. The venerable Patriarch, divested of his gorgeous robes and wearing a simple tunic, comes from the Church at the appointed time, accompanied by a servant carrying a basin and towel. He mounts the platform and kneels at the feet of each bishop in turn and simulates the act of the Master in the Upper Room. One of the bishops represents Peter. When the Patriarch comes to him, he remonstrates that he is unworthy. The words of the Master are spoken, reminding him and all of the beauty of service, and Peter submits, begging impulsively, "Not my feet only, but my hands, and my head."

The ceremony is soon over and the

crowd quickly melts away. We, too, leave wondering if there is any real meaning in all this show. Then there comes to us the scene as it was enacted in this same city in simple sincerity so long ago, lifting the humble task from servility to service.

GETHSEMANE

After sunset, when darkness has fallen on the land, small groups of Christians gather in various parts of Gethsemane, on Thursday evening. There is a solemn, hushed atmosphere in the Garden as the darkness deepens and the moon shines on Jerusalem across the valley. Here it was that Jesus came for peace and quiet after the noise and confusion of the city; here he sat and gazed on the Holy City, lovingly praying over it, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together as a hen doth gather her brood under her wings and ye would not;" and here he spent those last hours before his arrest, and the ugliness of the mob, and the mockery of his trial.

As we follow him through the stormy hours of his trial, first before the chief priests, then Pilate, then Herod, and back to Pilate, we are lost in wonder at his serenity and poise. What a tragic night in the history of mankind and what a triumphant one! As the years unroll before us, we see him still standing—the eternal figure of love, making God real to us.

THE VIA DOLOROSA

There is a street in Jerusalem called the Via Dolorosa, the Way of Sorrow. There are houses and shops on the street; camels and donkeys jostle the pedestrian as he walks on the cobblestones, up or down the narrow way. But on one day in the year, it is hallowed.

On Good Friday, large numbers of people meet at the place where tradition says Pilate's Hall stood. They climb the hill which is the Via Dolorosa, to Calvary, stopping at the eight stations of the Cross for meditation and prayer. The way is not as steep as it was in the time of Jesus as the street level has been raised, but it is *up*. When Jesus walked that way, he was alone, deserted by his closest friends as he faced the great hour. What an opportunity it was for his disciples to show their loyalty, but they were afraid. The thought inevitably comes to us, "Can we stand the test of the Via Dolorosa?" We realize that, all too often, we are not bearing our share of the burden of the world's suffering and not taking our stand as loyal disciples of the Master.

THE HOLY FIRE

There is an ancient tradition in the Eastern Churches that on the day after the Crucifixion, fire descended from heaven on the tomb of Jesus. It is believed that the miracle is repeated each year if God feels that His people have merited it. If one can touch the flame he is blessed, and if he can light a candle there he can keep the blessing for his home and his church as long as he can keep the flame alive.

This ceremony is at once the most superficial and beautifully symbolic of the Easter services. It takes place inside the Church of the Holy Sepulchre at the altar built over the tomb of Jesus.

Crowds fill every nook and corner of the Church with its five separate chapels of the Greek Orthodox, Latin, Armenian, Syriac, and Coptic churches. Amid chanting, liturgy, and the heady odor of burning incense, the people wait for the miracle. Many are there to see the "show," frankly cynical, but there are always a large number of devout people who believe in it absolutely. They pray fervently and expectantly, fearful lest God might withhold the miracle. Some are old, some are young, and always there are mothers with babies in their arms. Each one holds an unlighted candle.

The patriarch, who has led in the liturgies finally enters the tomb. Expectancy mounts and in the dim recesses of the church even the wise ones grow tense. At last the fire comes, bursting from openings in the altar. Those nearest rush to light their candles. Some hurry away with bundles of lighted tapers to light lanterns which will carry the holy flames to churches throughout the country, even to Syria and Egypt. The majority, however, hold their candles high so that those behind may light theirs. Soon the whole church is filled with the light of a thousand candles.

IT'S MEANING FOR US

We might leave the scene filled with dismay or disgust at the superficiality or chicanery of the ceremony. So little of it has seemed in keeping with true worship. One beautiful memory lasts, however. We have seen a manifestation of sharing. As one lighted his candle from another's and the light spread quickly through the church, we were reminded of one of the great lessons Jesus left to us, the lesson of sharing. And we also remember his own use of the symbol of light to comfort and inspire, "Ye are the light of the world." Again he said, "No man when he hath lighted a candle, covereth it with a vessel or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light." When we think of Him, we think of Light and Love.

As Friends, we think of our emphasis on the Inner Light and we wonder how we have shared it. Has anyone wished to light his candle from ours? Has our light radiated from us so that others even know it is there?

People were always coming to Jesus to ask about the Kingdom he had inherited; it was so obviously one which all wished to share in.

On Sunday, the church bells will ring and the people will rejoice. It is the time of the Big Feast. Christ has risen. We pray that we may remember the lessons of the last three days. Three lessons crystallized in three words to remember through the year if we have touched the Holy Fire—Service, Sacrifice, and Sharing.

IN MEMORIAM

Charles E. Hiatt died on March 14 at Winchester, Indiana, eighty years of age. He was the son of Calvin and Louise Hiatt, and a native of Miami County, Indiana. He attended the Academy at Amboy and was a graduate of Earlham College. He became a member of Friends when young and served as Friends minister for fifty-four years, his first pastorate being at Centerville during student days. He served as minister of Winchester, Muncie and Marion, where the present Meetinghouses were erected during his pastorate. He also served Long Beach, California and Dayton, Ohio; and during latter years, Farmland, Jericho and Bear Creek, Kennard and Lewisville; closing his long ministry at Raysville where his last sermon was given on February 6. His wish to die in the harness was realized. For eleven years Charles Hiatt was Superintendent of Indiana Yearly Meeting. His services were much in demand for special meetings.

He was united in marriage with Hannah Bergman and to this union were born two children, Murray T. of New York City, and Hazel Hiatt of Union City, Indiana. Some years after her death he was married to Bertha White who survives him.

Services were held in the Winchester Meetinghouse, with Harry Noble Wright, brother-in-law and President of City College, New York City, Aaron Napier, Murray S. Kenworthy and Kenneth Pickering in charge. Several of the other minister present spoke voluntarily.

His passing was triumphant and happy, and could be expressed in the words of the poet:

> Death is delightful. Death is dawn—
> The waking from a weary night
> Of fevers until truth and light.

It is an evidence of greatness to retrieve disaster by learning from past errors.

Stop this Race to Mutual Suicide

By Dr. Alfred Salter

The following is the full text of a speech made the week previous in the House of Commons by Dr. Alfred Salter, an English Quaker. After nineteen years in Parliament, Dr. Salter, now sixty-eight, may be prevented by heart trouble from making future speeches.—Peace News, London, England. December 5, 1941.

AS this is probably almost the last occasion on which I shall have the opportunity of addressing this House, I can no longer refrain from rising to oppose the present war and everything connected with it.

There are only seven or eight of us in the House who are resolutely opposed to all war for any purpose whatsoever, and our opposition is based primarily on religious grounds. But there is evidence that outside this House there are at least 2,000,000 people who share these views, or roughly about one in twenty of the population are equally strongly opposed.

For centuries the Churches have sought to harmonize the Christian command, "Love one another" with the nationalist slogan, "Kill one another." If you fully accept Christ and his gospel, the two positions are wholly incompatible.

No one dare assert that Jesus Christ would have accepted the latter suggestion. His whole message was that any creed, however brutal and bestial, could only be overcome and finally eradicated by spiritual weapons and never by destroying men, women and children indiscriminately. His teaching was to meet evil with good and hatred by love and sympathy.

I believe that it is my duty to proclaim my testimony against all war, whatever the bishops, the archbishops and the Free Church leaders may say to the contrary. I am thankful that my own religious body, the Society of Friends, of which I am a humble member, has spoken officially and with no uncertain voice about the wholesale slaughter which is now going on.

I can take no notice of the Church leaders, who declare in one voice that all war is opposed to the spirit and teaching of Jesus Christ, and in another talk war, preach war, and pray for victory in the war. They are doubtless perfectly sincere and honest, but I am convinced that they are mistaken. There will be no spiritual revival in this country, no forward movement in religion, until the leaders have abandoned this betrayal of Christ and until they have repented of their apostasy.

I am thankful that the Cardinal Archbishop of Ireland uttered these words a few weeks ago. He said: "After two years of war, and although passions have been inflamed and anger, hatred, and revenge aroused, I say that there is incomparably a better chance of attaining a just peace now than if the war is fought till it ends in victory for one side or another or in stalemate. The statesmen on both sides must know this much better than you or I. I am not saying this rashly. I have considered it, and I think it is somebody's duty to say it. I think it is time for somebody to speak out openly and say this.

"The poor plain people of the world, to whom victory on either side will not mean very much, are suffering every day the loss of their dear ones—husband, brother, father, or son—and day after day they know that untold, incalculable wealth is being poured out in this war and they also know it will leave a heritage of suffering and want, of misery for them.

"I think that the statesmen of the world should now come together and see whether it is not possible to arrive at a just peace. I am convinced that it is my duty to say that. In view of the sufferings of the world there is a grave obligation upon the statesmen to make more of an effort than they seem to be doing to bring about a just and lasting peace."

The people of Europe are undergoing "hell" at the present moment. The appalling, the fearful slaughter on the Russian front, the wholesale starvation of Europe, and the massacre of men, women and children cry aloud for pity, but there is no suggestion of stopping the war.

Is there no one who, for humanity's sake, will call a halt? I say, with the Cardinal Archbishop of Ireland, that I do not believe—whatever may be said of the untrustworthiness of Hitler and the difficulty of negotiating with him—that it is really impossible for the statesmen of Europe to arrange an armistice and make peace.

A suffering and defenseless Christ went out to Calvary, though he could have called down legions of angels to defend him. Christ went unresistingly to Calvary, and it may be that we may have to undergo martyrdom first. I have the faith that in the end the Kingdom of God will come, but it will not be as a consequence of this war. God will triumph, but not in the way the Allied Governments imagine.

Note the steady normal deterioration that has accompained the struggle so far. Open retaliation and revenge are now being advocated in the highest quarters, and the position is growing worse and worse. No apologies are now being offered for the indiscriminate bombing of women and children.

At first people hesitated to preach blatant revenge, and in the early days of the war only strictly military targets were said to be the objectives of our Air Force. Now we have photographs showing whole streets of working-class houses being blown sky-high by our bombs.

Hatred is being engendered between nations by the press and by the British Broadcasting Company, and it will only intensify and aggravate the international problem, so that every day the war continues it will become harder, not only materially but spiritually, to build a new and better world. The present war will leave behind it a pandemonium of hatred which is terrifying to the imagination.

All this is founded on the great and terrible fallacy that ends justify means. They never do—never, never. That is an eternal truth which no casuistry can get around or overthrow.

We cannot believe that any new or righteous order of society will be achieved by evil means, by overcoming evil with evil. We offer only an indefinite prolongation of the agony of Europe.

Is there to be no end to this torture of millions of human beings? Is there no pity in the whole world? Are all our hearts hardened and coarsened by events? There is apparently little or no hope of moving the Government, but all the same I beg them, I implore them, to seize the first opportunity of making peace.

Britain and all Europe are rushing down the steep slope to collective suicide and damnation. Will not somebody, for the love of God, for the sake of Christ, demand sanity and peace? Must the war continue by its own inherent momentum until the final crash ends in prolonged anarchy and social confusion? I pray God it may not so end, but that some statesman may step in and secure the control of events that the leaders of the peoples in all the lands have apparently lost.

In the little Christian communities which despite persecution are still holding forth inside Germany and Japan lie the hope of the future for those countries. There are sincere Christians there who hope even as we do for a new world of freedom and justice, who would be able to sit down with us and help plan for its coming.

DR. HENRY SMITH LIEPER.

For a Striking Interpretation of the Gospel

By Charles F. Thomas

The work of Charles F. Thomas as secretary for Young Friends Activities in the Five Years Meeting is supported by the budget for our United Service—EDITOR.

JOHN WILHELM ROWNTREE, an English young Friend near the turn of the century, raised a striking question: "Shall we win back the fervour of the seventeenth century; make good our spiritual connection with the primitive giants who, wrestling mightily for the Lord, bore unflinchingly a cruel persecution, and in the twentieth century give such an interpretation to the Christian Gospel as may move the England of King Edward VII as Fox moved the England of Cromwell and the Stuarts?"

No amount of coaxing and pleading for a spiritual awakening in the Society of Friends will be effective unless we have a dynamic interpretation of the Christian way of life. A spiritual awakening will begin with a renewed faith in the living Presence of God and a consistent purpose in our hearts to know Him and to do His will. This calls for a commitment of life so thorough that God can actually reveal His purposes to us. It also requires a diligent practice of coming humbly and openheartedly into His counsel. A leveling process must take place in which every trace of pre-determined patterns and prejudices are removed from our minds. We must become as a little child, actually and willingly.

FAITH IN GOD

Jesus threw himself completely upon what be believed about God. Every act of his life centered in that faith. The Father-Son relationship was a power within which he was sustained at all times; a richness of life that drew people to him, and a clear vision of duty. Jesus' trust in God proved right without exception. This is one of the most tremendous lessons in the New Testament. Could we ever prove to ourselves, or anyone else, that Jesus was wrong in his way of life? Was he not supported to the very last in it? Have not the centuries testified in his favor? Is there any real reason why we should hestitate to thrust out upon the same faith?

If we do venture fully upon this faith we shall find ourselves using prayer as a necessary part of living. Prayer will be less a matter of petition and carefully chosen phrases. It will be a time of deep concentration in the Presence of Him who fills and speaks. In coming to Him we will come presenting ourselves for duty, for the responsibilities of sonship, and the clear sense of the "Life Springing Up." Praying will not be enough. Every means of making our life with God the Father more complete will be sought, for out of fellowship with Him must be borne our witness.

A dynamic interpretation of the Christian Gospel is a witness to this fellowship. Immediately the question arises as to how we are to bear witness. This involves our whole evangelical enterprise. Actually, quality and content are more important than means; and therefore it is difficult to say what methods are best. However it is clear that the method must be consistent with the content and with the spirit of the message. It will surely be a witness and counsel in a way of living that has made our own fellowship with God vivid, and served to place us humbly at His service. It will invite, but not force. The method will be one of friendship and understanding in which the one witnessing does so by life and the Spirit. The witness should not provoke an attitude of defensiveness or attack, so as to make individuals brace themselves against it.

IT IS GOOD NEWS

The Gospel is Good News. As such it is something to tell joyously. To be good news it has to be full of encouragement, and lift burdens from heavy shoulders and hearts. Good news points toward a way out and ahead. It is expectant and hopeful. It speaks to all sorts of conditions. By it we are encouraged about the kind of world we want, for it points the way. The Gospel invites a giving of our lives, at whatever cost, to the Kingdom of God on earth. In so doing it offers a cause into which one can lose his life to find it.

Few people are attracted by the thought of personal salvation confined only to terms of rewards and punishments. We want to know that there is a way of personal salvation from our own sins. We want to know about the forgiving grace of a loving Father that gives us a new spiritual life. What we want equally as much, if not more, is to be brought harmoniously and powerfully into the whole purpose of God as He is working out His will in all of life. There is something wonderful about believing that we can be in the midst of His creative purpose, that He actually wants to use us! Therefore, we are concerned to possess such a quality of life and vision as will make us useful in the transformation of evil practices of men in relationships to each other. This makes salvation more what it really is, the full functioning of our lives in the Kingdom process. We find that the saving process is one also of saving others, particularly our children and their children, from the exacting price of social blundering.

BEING THE GOSPEL

This leads us to a realization that to give a striking interpretation to the Christian Gospel, we must be the Gospel. More important than anything else in this matter of vital religion is the willingness to take Jesus seriously. If he speaks in absolutes, then those absolutes are our goals. What authority would he ever have had as a revealer of God if he had not said, "Love your enemies" or, "Be ye therefore perfect even as your Father which is in heaven is perfect?" Would any of us accept less from him? Did he not demonstrate that man can go a long, long way in realizing such objectives? If anyone ever made allowance for failure, Jesus did, yet he did not minimize God as impractical, or man as wholly impotent in doing God's will.

Probably what we need is a handle to take hold of and give us a start in the practice of Jesus' ideals of the Kingdom. A positive demonstration of living is the best aid anyone can give. Why should we hesitate to take the step of breaking with our present patterns of living and go "all out" with the Christian faith and ethic, "love God and your neighbor as yourself?" Why should we doubt our ability to do it, or its practicality, if we actually believe God is what Jesus revealed Him to be? Of course we lack a full understanding of it, and we lack courage in our present state. But we are not bound to our present spiritual state. We can start now to be the Christian Gospel, start where we are with what we have.

If we do this it must be a serious commitment. We shall have to face the cost. We shall have to see the revolutionary implications in it. There is no easy compromise in it. At the heart of such a dedication there has to be a greatness of spirit, a tremendous love, and an abounding faith in God. No one could venture upon it without feeling altogether humble and dependent upon God, or without having felt that God is preparing the soul. One could not do it without Christ and the Gospels which give us His teaching. We cannot do it without the power of the Spirit. Surely we need the backing and the power of early Friends, as we do the strengthening fellowship of earnest Christians today.

Golden Jubilee American Friends Board of Missions

AT the time of its annual meeting, the American Friends Board of Missions will commemorate the fiftieth anniversary of the establishment of the American Friends Board of Foreign Missions, the predecessor of the present organization. The following program, to which the Board extends a cordial invitation to all Friends, has been arranged for Wednesday afternoon and evening, April 19. The meeting will convene at East Main Friends Meetinghouse at two o'clock, with Howard W. Cope presiding. Anita Douglas will speak on the subject, "Fifty Years Ago;" and A. Ward Applegate on, "From Then Till Now." Representatives of other Mission Boards will speak of "The Outstanding Project of Our Board." Helen E. Walker will interpret the contribution of women to mission work; with Russell Rees closing the meeting, speaking on, "Bringing the World Field to our Own Doorstep."

The anniversary dinner will be held at the Leland Hotel at seven p.m., for which there will be a charge of $1.50. Greetings from past chairmen and secretaries will be read, as well as greetings from other countries. Following a program of special music, Dr. Frederick K. Stamm, pastor of the First Congregational Church of Chicago, will give an address on "Where Do We Go From Here?"

The Board will be happy to have all interested Friends, who can do so, attend these special sessions. It is hoped that Meetings and missionary societies which are within reasonable distance will appoint official representatives to be present.

Special attention should be called to the fact that reservations for the anniversary dinner at the Leland Hotel should be made at the Board's office not later than April 10.

Early Beginnings

In the first General Conference of American Yearly Meetings held in 1887, the question was raised as to the desirability of the union of the American Yearly Meetings in foreign mission work. It was concluded that it was desirable to have one central board of missions which would unify the efforts of the various Yearly Meetings, then put forth in the different areas, and enable them to work more wisely and effectively.

The quinquennial conference of 1892 again discussed the matter and referred it to a committee with one representative from each yearly meeting. Delegates were appointed by Baltimore, North Carolina, Ohio, Indiana, Western, Iowa, Kansas, Wilmington and Oregon. Seven of these yearly meetings were represented, either in person or by letter, at the meeting in Wilmington, Ohio, on August 20, 1894, when the American Friends Board of Foreign Missions was formed. Mahalah Jay, of Richmond, Indiana, was appointed secretary, and Ellen C. Wright was asked to be treasurer.

But as interesting as history is, those who are preparing the programs for the Jubilee are more interested in the interpretations of the past than in the mere facts about it. But still more important is the question, "Where Do We Go From Here?" which will be discussed by Dr. Frederick K. Stamm at the meeting following the dinner at the Leland Hotel.

Since the American Friends Board of Foreign Missions was organized on August 20 in Wilmington, Ohio, and Wilmington Yearly Meeting will be in session on that day this year, the meetings on Sunday, the 20th, of Wilmington Yearly Meeting will be devoted to services commemorating the historic event which took place in Wilmington just fifty years previously. Among the events of the day will be a pageant on Sunday night giving a colorful review of the steps which led up to the establishment of the Board and the subsequent events.

Likewise the Board is suggesting that all Friends Meetings use the worship service on Sunday, August 20, in some appropriate way to commemorate the establishment of this work. Suggestions are being prepared by different people which will be published later. These may be obtained in the early summer from the Mission Board office.

FRIENDS CONFER ON CHRISTIAN EDUCATION

In February a few members of the Five Years Meeting and Philadelphia Friends met in Philadelphia for a conference. The purpose was for each group to become more acquainted with the thinking of the others along the line of Christian education.

The meeting was the result of a concern on the part of Elizabeth Furnas of Media, member of the Arch Street Yearly Meeting Christian Education Committee. After reading the article in the October 7 issue of THE AMERICAN FRIEND, which was largely a Christian education number, she wrote to our Board on Christian Education to ask for samples of our Sunday school literature. After seeing these, she very graciously wrote:

"I have received all the material which thee has so kindly sent me, and much appreciate them. It is a revelation to me in the extent and the quality of them. The stories are so well chosen from the Friends point of view, and often are illustrated so charmingly with line drawings with real spirit and appeal.

"*Penn Weekly* is very nice in appearance, and the material used is excellent. I wish we had had it sooner for our class of adolescents who are quite a handful. How late we are sometimes to realize the value of what we have right in our own hands! We all have the same peculiar problem, that of presenting Christian education from the Quaker angle, and it is desperately important that we do that."

Elizabeth Furnas brought her concern to the Christian Education Committee of the Arch Street Meeting, and the February first joint conference was eventually planned. Betty Furnas presided over the meeting.

The group faced this question: Just what are the experiences which are most characteristic and essential to Quakerism? Do we agree on these and could we describe these to children and youth, and could we write guide books which would help parents and teachers to lead the young people into these experiences? It seemed to be the feeling of the group that this could be done if we would concentrate on the experiences rather than insisting on certain words for describing them.

In the course of the discussion Percy M. Thomas attempted to explain the feeling among many Western Friends that children and adults need to be led to a point of rebirth or complete commitment to Christ. It was interesting that after this some of the Eastern Friends expressed the idea that this complete allegiance to Christ was something which had been neglected in their Christian education and needed a new emphasis.

Although the members of the several branches described their religious experiences in different terms, there was such a sense of religious fellowship in the group that as the day closed Charles Thomas expressed the feelings of all when he said it seemed more like a retreat than a conference.

When we lay people learn to express our religious attitude effectively, we shall be able to make religion function in the corporate life of America and thereby determine the values upon which our social and political life shall be built.

THOMAS H. WEST.

RELIGIOUS EDUCATION COURSE WILMINGTON COLLEGE

Wilmington College will conduct a demonstration school of religious education this summer as part of the educational program of the first summer term. The school will consist of a three-weeks program of religious instruction for children of the community, conducted in the manner of a daily vacation church school and taught by summer school students to be trained in a special religious education course running through the five weeks of the term.

As teacher of the course and supervisor of the demonstration school, the college has engaged Mrs. Lillian White Shepard, a nationally known authority in religious education who at present is secretary and editor of the Board on Christian Education of the Five Years Meeting of Friends, Richmond, Indiana. Mrs. Shepard has been director of Week-day Schools of Religion in Delaware, Ohio, and White Plains, New York, has taught religious education in Cincinnati and Brooklyn, and for three years was a teacher in the Riverside Church School, New York City. She is the author of a book and many articles in the field of religious education, and at present edits seven Sunday School publications.

The school will be in line with the present emphasis upon week-day religious education, and should attract many Sunday school teachers, pastors, and religious workers as well as public school teachers.

STUDENT SUMMER SERVICE

Young Friends, here is a challenging way to use your summer. It offers an opportunity to give yourself in service, working in a church-community program, giving leadership to children and young people, gaining practical experience in rural and urban Friends Meetings, and strengthening and uniting the work of Friends. This you have the opportunity of doing in company with other young people concerned as you are in these activities. It can be done without any cash expense to you. If you are interested read on.

Student Summer Service is sponsored by the Five Years Meeting for young people of Christian concern. It differs from other Friends' projects in that it is a service given within a church community under the direction of the local Friends Meeting. Young people who are willing to spend a little over one month, approximately from the middle of June to the middle of July, serving in some part of the United States other than their home community doing such things as directing Daily Vacation Church Schools, organizing young people's work, making a study of community needs and opportunities as related to the church, and in other ways serving the interests of the local Meeting, should give this project consideration.

A week of intensive training is provided through a Coaching Conference where all the volunteers are brought together along with sponsors from the Meetings to which workers are to go. Volunteers are sent out in teams of two persons. They work under the direction of the pastor of the Meeting or some other designated person.

No expense is involved for the volunteer. Travel, board and room, and materials for projects will be furnished. Teachers who feel they want to make a greater contribution to church work will see this as a real opportunity. College students with an impulse to volunteer in a service of a constructive and lasting nature will find this a grand experience. In short, any who want to see the work of Friends strengthened and unified, and to help create a renewed life and vigor in the Society will see this means of serving the local Meeting as one of signal importance. Write now for an application blank.

This is not only an opportunity of value to the persons who volunteer. It is an opportunity for those Friends Meetings which are asking, "How can we get leadership for a Vacation School?" "What can we do to get our young people's work going?" Often a pastor has the feeling that if he only had a little additional leadership what a strong summer program could be carried out. Doubtless, there are Meetings where just such a lift as Student Summer Service affords would be the answer to a pressing need.

Meetings desiring a Student Summer Service team assume responsibility for board and room of the workers, cost of materials needed to carry out the projects of work, and direction of the team's activities. It is surprising how quickly these young people get into the life of the community, and into the hearts of the people. They are sincere, devoted and capable. Only more mature young people in college or beyond are accepted. If your Meeting has a need which Student Summer Service might answer write to the Committee.

Address all communications to Student Summer Service, 101 South 8th Street, Richmond, Indiana.

We need to stop giving the impression that the church is surrounded by a wall, fighting for its existence against a world that is trying to destroy it; instead, we must realize that *it* is the force pushing out against the world.

DR. ISAAC K. BECKES.

POWELLSVILLE QUERIES

The following queries were prepared and are being used by Camp Pocomoke Monthly Meeting, CPS camp number 52, Powellsville, Maryland. These are answered from the body of the Monthly Meeting, the clerk gathering up a written answer thereby. Two queries are answered each month.—EDITOR.

Are we faithful in attendance at Meetings and careful not to disturb others by our late arrival? Do we uphold the Meeting in our thoughts and prayers during the day, especially feeling the weight of the Meeting before arrival? Are we concerned to invite others to attend our Meetings?

Do we bear in mind the whole religious life of the camp? Are we concerned for the harmonious relationship of groups and meetings in camp?

Do we attempt so to live that the quality of our lives in relation to others expresses our religious understanding and advances the spirit of reconciliation among us? Do we set aside a regular time for spiritual reading?

Are we careful to encourage the spoken ministry of concerned attenders? Are we faithful in speaking and in prayer, as we are given inward assurance?

Are we careful to seek the will of God in our Meetings for Business? De we grow in Christian love and forbearance?

ARE YOU A TEACHER?

The Associated Executive Committee on Indian Affairs desires to find teachers for communities where Friends Indian Mission Centers are located. In Wyandotte, Oklahoma, teachers are needed for the third, fifth and sixth grades, and one for the seventh grade who will also serve as grade superintendent. A new high school principal will be needed and probably teachers of mathematics, general science and home economics in the high school. Wyandotte public consolidated schools enroll more than five hundred pupils. The government boarding school for Indians, grades one to nine, is located here. Friends have major responsibility for religious education in all of these schools.

There will also be need for teachers at Hominy, Oklahoma, with opportunity to cooperate in Friends Sunday school among the Osages. There are also calls for teachers near our Kickapoo Friends Center. It is hoped that some can go from each of our Friends college alumni groups. Write to Ruthanna M. Simms, 421 College Avenue, Richmond, Indiana, for additional information regarding details.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

THE MEETING FOR BUSINESS

How can we get more people interested in the Meetings for Business? This is a question raised quite often among Friends. It is not uncommon to find twenty people carrying on the business for a congregation of two or three hundred members. The only time the size of the attendance would seem to be in keeping with the importance of the occasion is when the pastor is to be hired or fired.

CHURCH NIGHT

Some Meetings have done much to correct this weakness by having a Church Night at the time of Monthly Meeting. A carry-in supper is planned and guided by a small committee, or some group prepares and serves the supper for a nominal sum. After supper the business is cared for and a short program concludes the evening exercises. Even with this arrangement the attendance may be increased but the business meeting is something to be endured by most of the group and the real problem of interest is not solved.

WHAT TO DO ABOUT IT?

1. If the Meeting for business was carefully analyzed and the membership was invited to give constructive criticism, many faults might be corrected. A few things might be pointed out here that if corrected would contribute much to a more helpful and interesting meeting.

2. Many clerks are seriously handicapped from lack of knowledge. Very few seem to know how to get the sense of the Meeting so the tendency is to vote on motions. This method does not give due consideration to the desires of the minority. It is far more important to discuss a proposition until "all minds are clear" than to get a decision.

3. Then there is a drag in many of our Meetings which is so very tiresome and frustrating to many people that they soon find it more convenient to stay away. A good clerk can do much to expedite discussion and action.

4. If the committees of the Monthly Meeting shared their planning and purposes with the Meeting, reporting on progress each month, it would keep the Meeting informed and inspired about the work.

5. Weighty members should be careful not to sit too hard on timid members with whom they disagree. Instead they should make every effort possible to draw out the timid ones and train them to carry on.

A Meeting that is more concerned about the growth and development of its members, especially the youth, than it is to maintain the status quo, will find the way to slough off traditions and customs when they have ceased to be helpful, and they will give themselves seriously to the development of projects that will tend to interest the entire membership.

P. M. T.

THE BOOK FOR THE WORLD

"The Bible in a Warring World" is the title of a timely new film now available from the American Bible Society. This is the second picture which the Society has produced and the high standard of its first movie, *The Book for the world of Tomorrow*, has been maintained. The film (16 mm.) is available in both the sound and silent versions, and in 8 mm. silent. It may be secured through the American Bible Society, Park Avenue and 57th Street, New York 22, New York.

WHAT IS YOUR LEVEL OF GIVING

Church finance would never be a problem if Church members would seriously consider their share in the task. What is your level of giving?

1. The "TIP" level. There are those who give a nickel or a dime to the Lord in the same way they tip the waitress or the porter.

2. The "ENTERTAINMENT" level. There are those who give only when they come to church. They give just like they give to the theater or to the ball game—they give when they go.

3. The "EMOTIONAL" level. There are those who give only when they are emotionally stirred. This may be once a year or twice a year, according to feelings.

4. The "CONSCIENCE" level. There are those who give the least their conscience will allow as a sort of salve.

5. The "TITHE" level. There are those who zealously give a tenth of their income. Our Church has but few of these "tithers," but we would close our doors without them.

6. The " STEWARDSHIP " level. These are the givers that give out of the abundance of their hearts—they go "the second mile." Not the least they can give—but ALL they can possibly share, and then some, is their joyous portion.

DWIGHT L. MCCREE.

ON BOMBING

We urge every reader to send ten cents for a copy of the Supplement to Fellowship, 2929 Broadway, New York, City, which contains Vera Brittain's remarkably objective and powerful study of "Massacre by Bombing." The Supplement also has a foreword signed by leading American religious pacifists and an American postscript by John Nevin Sayre.

The horror that Miss Brittain describes is overwhelming. It involves both the aviators and the civilian population, in the majority women and children. Miss Brittain is inclined to believe German figures showing that more than 1,200,000 civilians were killed or missing as a result of these raids up to October 1, 1943. That was before the saturation raids had been developed to their present damnable perfection. Miss Brittain makes a strong case that the military utility of these bombings is dubious and their political and social effects disastrous.

A HOPEFUL ASPECT

With the prevailing conditions to discourage us and the apparent indifference to those conditions, there may be the tendency to want to give up in our work in opposition to the forces of evil in our civilization. Figures recently released by the American Business Men's Research Foundation, Chicago, should give us new hope.

Those figures, based on government reports, show that the per capita consumption of alcholic beverages is *less* now than in the years immediately preceding the enactment of the Eighteenth Amendment. The nation's per capita drinking is shown by the following figures—1840, 4.17 gallons; 1914, 22.66 gallons; 1934, 5.32 gallons; 1942, 16.84 gallons.

Four things are revealed by the above figures:

1. The nation's drinking was reduced seventy-six per cent by prohibition.

2. The nation's drinking was increased three hundred per cent since repeal.

3. The per capita drinking in the United States is still 5.82 gallons below the 1914 level.

4. The educational and agitational campaign for the fifty or more years leading up to Prohibition is still bearing fruit in that per capita consumption has not yet reached pre-prohibition levels.

Let us then, "be not weary in well doing for in due season we shall reap if we faint not."—H. MILLARD JONES for the Board on Public Morals.

It is better to receive than to do an injury.

Forum

Editor, THE AMERICAN FRIEND:

Are the Friends' ideals worth holding on to? Have they proved their worth? Are we in the twenties or early thirties to believe the truths we were taught in Sunday School—"Thou shalt not kill; Blessed are the peacemakers; Love thy neighbor"—or are we to follow the example of the older Friends who think it not expedient to discuss such things now? After all, they lived through the other war, should we question their judgment?

Five years ago I became a Friend because I believed they had indeed seen the light and remained true to it above all else. I believed in the truths as they saw them and I admired them for holding steadfast to those truths. But I've experienced a rude awakening. As the war clouds thickened I saw a lack of interest in the testimony of peace. I talked to many who did not know, and professed no interest, in the valiant struggle the American Friends Service Committee and others waged to remedy the conditions that were making war inevitable; and later to secure government recognition of Conscientious Objectors. I saw over nighty-eight of our boys enter the armed services, and our Monthly Meeting and our Quarterly Meeting not even meeting the expenses of the one C. O. we had in camp. I saw that we raised thousands of dollars for the temporal good of our own Meeting-house, but asked the Yearly Meeting to forgive our delinquent dues. I saw a large "service" flag hung in the central position in our Meeting for Worship—and now we have invested a sizable sum of money in war bonds.

It occurs to me that if Christ were living today he would be in one of the industrial cities in Germany because undoubtedly the greatest suffering, therefore the greatest need, is there today. And Jesus went where he was wanted and needed, despite danger.

I'm a relatively new Friend. This is the first war I've lived through as an adult. Is the light that our forefathers endured and sacrificed so to keep burning worth holding high, or should we hide it, now that it's unpopular? Are the Queries, even including number six, important as a guide, or can we pick and choose just which ones to abide by to suit our individual needs?

PERPLEXED.

Editor, THE AMERICAN FRIEND:

Astonished at the furor and condemnation of The Peace Now Movement in recent newspapers and national magazines, some pacifists have had their curiosity aroused. Should newspaper headlines be taken literally? Is the Dies Committee report with accusations of seditious activities true?

It was felt such sensational statements should not go unnoticed by other pacifists and this is some information secured in a personal inquiry:

First, that the Dies Committee subpoenaed the office files of The Peace Now Movement and issued a printed report on February 17, 1944, but that Department of Justice officials were publicly quoted in the *New York Herald Tribune* the following day as saying that the organization and its leaders had been under observation from the beginning and that nothing treasonable or seditious had been found.

Second, that The Peace Now Movement consists only of its four leaders: 1. A Chairman, Dr. George Hartmann, of the Department of Educational Psychology at Harvard University who has long been known for his talks and writings on pacifism; 2. An Executive Secretary, Bessie Simon, a pacifist, who has held positions with the America First Committee and the National Council for Prevention of War, Washington, D.C., and who resigned the latter to take her present position; 3. A Treasurer, Marjorie Ewbank, who is a New York Friend; 4. An Editorial Asociate, Dorothy Hutchinson, also a Friend, who is best known for her talks and her recent pamphlets, *A Call to Peace Now* and *Must the Killing Go On?* There is no formal organization; no membership list.

Third, that finances are on a cash basis and careful records are kept of income and expenditure with investigation as to the source of all large gifts. The enormous amount of publicity has resulted in a forced change in headquarters and the usual amount of scurrilous letters, but there has also been a flood of favorable comments, many requests for literature, as well as offers of individual assistance and cooperation and generous contributions of money for printing and expenses.

All great causes are disturbed by conflict and attacks, and one need only to remember the Anti-Slavery Movement and the Woman's Suffrage campaigns for situations similar to those now being faced by the Peace Now Movement. The leaders have only one purpose—a purpose dear to the heart of pacifists and non-pacifists alike—to bring to an end a war sowing destruction and death on a scale never known before. They urge the most direct means of bringing this peace, i.e. the formulation of fair and reasonable peace terms by the United States and an invitation to both allies and enemies to discuss peace on this basis at once. If the terms should be rejected, would anything be lost?

Might it be possible that these fearless and devoted people have started a modern crusade? Would it not be helpful for thinking pacifists and fellow Friends to inquire first hand about the aims and plans of the supporters of Peace Now?

Dr. George Hartmann can always be reached through his Harvard office or his Cambridge home. The New York office may have still more changes of address but mail will reach them through P.O. Box 47, Station F, New York City. Dorothy Hutchinson is limited in activities due to the prolonged illness of one of her two small children, and has no phone, but can be reached by mail at Fallsington, Bucks County, Pennsylvania. It is recommended that those interested in the cause of peace call to see her in her charming home in the little picturesque Quaker village near Trenton, New Jersey.

Signed,

E. VIRGINIA WALKER.
ELLEN STARR BRINTON.

Editor, THE AMERICAN FRIEND:

The last AMERICAN FRIEND had an article by Cecil E. Hinshaw which stated that a person cannot be a true pacifist until he has reached a state of perfection in religion.

This means that most of us, who are "still in the mixture" aren't true pacifists. This means that each Friends Meeting has only about two genuine C.O.'s—possibly a man and a woman who are too old for the draft.

It is my idea that if we all are true to the Light Within we shall be at least one hundred thousand strong Conscientious Objectors in this country. Our country could not then go to war as we do not have room for one hundred thousand C.O.'s in our prisons. I am beginning to see that it is a mistake for Friends to support the CPS camps, as we are helping to support conscription. A big problem in conscription is the care of the C.O.'s.

LOUIS TABER.

Oskaloosa, Iowa.

The church represents absolutely the only really world-wide fellowship that now exists—it has a network ready made for initiating measures; and it will be ready to offer effective counsel when plans for reconstruction are under way.

DR. HENRY SMITH LIEPER.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

CROSSING THE GREAT DIVIDE

You must all be born anew.
JOHN 3:7 (Weymouth Translation)

* * * *

From a Mystic:

I was acquainted with the spring of life from my childhood, which enlightened me in my tender years and pointed my heart toward the Lord, . . .

But I never durst trust the spring of my life, . . . but, in reading the Scriptures, gathered what knowledge I could therefrom, and set this over the spring and springings of life in me, and indeed judged that I ought so to do.

(Later) I was smitten in the inward part of my religion, . . . having lost my God, my Christ, my faith, my knowledge, my life, my all.

In this great trouble and grief, . . . and in mourning over and grappling with secret corruptions and temptations, I spent many years, and fell into great weakness of body, and often casting myself upon my bed, did wring my hands and weep bitterly . . . at last . . . mercy sprang and deliverance came, and the Lord my God owned me, and sealed his love unto me, and light sprang within me.—ISAAC PENINGTON.

* * * *

But I do know there is a change,
From discontent to peace;
That something caused my inner self
From all unrest to cease.
The sacred writ, Divine revealed,
Says, "All who come to me,
From every class of human kind,
Shall from their bonds be free."

RICHARD HAWORTH.

* * * *

From a Man of Affairs:

If your cry is heartfelt, and if you have been sufficiently humbled to make your surrender complete, your cry will be answered. (It may be faint at first but none the less real. Some of you may, as I have, spent nights on the lakes and barrens of the north "calling" moose.) If you are fortunate, after hours of listening you may hear the answer to your call. It will be very faint at first and you will often doubt its reality for it is like the faintest echo of your call, and only by intense concentration can you be sure of it. Thus the "still small voice" answers many.

If you mean business and you listen intelligently, you will feel a sympathetic vibration in your own soul to the voice of the Father. It is like musical harmonic or overtone; a string in your own soul will vibrate in response to the answer of your God . . . you will know you have been answered because the whole framework of you will be set a-vibrating.

PHILIP CABOT.

* * * *

Let nobody suppose that "holiness" is a static, fixed and final state, a sort of mountain peak to be reached once for all with no peaks beyond. . . . To live is to go on . . . there is, too, no holiness which is an end in itself, which is sought for its own sake. Saints are not made for haloes or for inward thrills . . . they are made to become focus points of light and power. The true saint is a good mother, a good neighbor, a good constructive force in society, a fragrance and a blessing. The true saint is a dynamic Christian who exhibits in some definite spot the type of life which is fully realized in heaven.

RUFUS M. JONES.

* * * * *

Almighty God, who dost summon us to be born again and forever reborn into the world of the spirit, grant that through the indwelling of Christ in both our hearts and our minds we may be changed into his likeness. Amen.

WILLARD L. SPERRY.

The soul is dyed the color of its leisure thoughts. When our minds are freed from routine, from the concentration of our appointed tasks, then is the soul stimulated or degraded by our leisure thoughts. In the light of this assertion, how little do we really come to know our fellow men intimately. For instead of judging them by the spiritual manifestation of the leisure thought, we must perforce base our opinions of them on what they say and do in the hectic flush of modern life, when they are not really showing their true selves.

VISCOUNT HALDANE.

A PRAYER

For each unworthy thought
And selfish deed
I ask forgiveness, Lord,
Thou knowest my need.

For sympathy withheld
When hearts were sore,
The love I did not share,
For these and more,

I ask forgiveness, Lord,
And strength to be
The bearer of a cross
I share with thee.

NELLIE H. MARKLE.

RETREAT'S

KIRBY PAGE

Kirby Page announces the following series of Retreats. Interested Friends should write him at LaHabra, California. During days of stress and confusion one may find through these meetings a sense of direction and inner poise for living. The theme will be, "The Will of God for These Days."—EDITOR.

Registration is *not* a pledge that you will be present. Registration means two things: first, that there is a *probability* that you can come for *at least five days;* and second, that if you find that you cannot attend, you will send word *promptly.*

No registration fee is being charged. Incidental group expenses will be taken care of on the spot. Rates for room and board should not be higher than in similar conferences, but exact figures cannot be given until near the time of the meeting because of uncertainty of prices.

May 22-28—Quaker Hill, "A Friends Service Center," near Richmond, Indiana.

May 29 - June 4—Pinebrook Farm, thirty-five miles west of Detroit. This farm is a project of the Mt. Olivet Community Methodist Church of Dearborn, in cooperation with the National Council of Methodist Youth Fellowships, and the Commission on World Peace.

June 5-11—Y.M.C.A. Camp, Boone, Iowa, forty miles north of Des Moines.

June 12-18 — College Camp, Lake Geneva, Wisconsin; on the shores of the lake hallowed by fifty years of student conferences; about eighty miles northwest of Chicago.

June 19-25—Lake Louise Christian Community, Boyne Falls, northern Michigan; state conference grounds of Michigan Methodists; twenty-two miles south of Petoskey; 170 miles north of Grand Rapids.

July 3-9—Iowa Wesleyan College, Mt. Pleasant, Iowa, 150 miles southeast of Des Moines, twenty-eight miles from Burlington, and from Illinois state line; 260 miles from Chicago, 250 miles from St. Louis, 315 miles from Kansas City, 335 miles from Indianapolis.

July 19-25—Big Bear Mountain Camp, Southern California.

August 7-13 — Idyllwild Mountain Camp, Southern California.

August 15-21 — Pacific University, Forest Grove, Oregon, near Portland.

August 28 - September 3 — Zephyr Cove, Presbyterian Camp, Lake Tahoe, Nevada.

Advance Registration necessary.

Much reading is like much eating, wholly useless without digestion.

QUAKERDOM · AT · LARGE

Michael Graham, younger son of John William Graham, is writing a life of his father. He has sent a request to American Friends asking for any letters which his father may have written, or for any information regarding his father's visits to America. These should be sent to Michael Graham, care of R. B. Graham, Clockhouse, Bradford, England.

* * * *

Swedish Friends from their Yearly Meetings held last October are now able to share with us in their concerns. Being in a neutral country they are able to give refuge to many who are in distress. Their Yearly Meeting, consisting of fifty-four members received greetings from the Norwegian Yearly Meeting. Their message says, "At a moment when clarity of vision seemed given to us, we realized that love that is subject to limitation is indeed no love."

* * * *

The Gripsholm arrived in Jersey City on March 15, bringing with its load of diplomats, relief workers and civilians, ten members of the AFSC staff—Burritt M. Hiatt, Lindsley H. Noble, Roderic H. Davison, Laura J. Loyson, Rosanna D. Thorndike, Russell W. Richie, Louis Frank, Herbert and Jane Lagler and Gilbert F. White. They had been in Baden-Baden from January 1943 until February 1944 and during their stay at the Brennerspark Hotel has established "Badheim University," where the 147 internees alternated between the roles of teacher and pupil. Nearly every one was equipped to teach some branch of study, and all wished to learn, so that the "University" became one of the most important activities of daily life. Books sent by the International YMCA were useful in enriching the library, and the Red Cross parcels of food supplemented the diet, which was adequate in quantity but lacked certain vitamins and proteins.

* * * *

Wilbert Braxton, at the present Instructor in Physics at Stanford University, has been chosen as the new Principal of Friends Boarding School, Barnesville, Ohio. He with his wife, Nina, and three small children expect to move to Barnesville in time for Ohio Yearly Meeting. Wilbert taught at Barnesville prior to his Stanford appointment and still earlier at the Friends School, Ramallah, Palestine. He is a native of North Carolina and a graduate of Guilford College.

* * * *

Henry J. Cadbury, whose name is well known among Friends, and Rufus Henry Fitzgerald, Vice-Chancellor of the University of Pittsburgh, who is a Guilford graduate of the class of 1911, will be the principal speakers at this year's Guilford College commencement, which is scheduled for May 27-29.

* * * *

J. Floyd Moore, a Guilford graduate of 1939 who studied for a year at Pendle Hill and is now completing his B.D. degree at Hartford Theological Seminary, will join the Guilford College staff this summer as assistant professor of religion and director of public relations.

* * * *

Charles N. Ott, a graduate of Penn College who took his doctorate at the University of Iowa and taught at Guilford from 1926 to 1928, will return to the Guilford college faculty next year as associate professor of chemistry.

* * * *

Young Friends of college age convened at Guilford College, March 11-12. There were one hundred and fourteen present from nine Yearly Meetings. They considered the topic, "United Friends in a Disunited World." Elbert Russell, Samuel Haworth, Edwin Duckles, Clyde Milner, Samuel Levering, Edwin Miller, Raymond Wilson and Phillip Jacob were speakers and leaders of discussions. The relations of Friends to the problems and construction of a peaceful world was approached from the angle of worship, fellowship and peace legislation.

* * * *

The Associated Executive Committee of Friends on Indian Affairs will hold their annual meeting, April 14-17, at Quaker Hill. Jonathan M. Steere of Philadelphia is Chairman; Ruthanna M. Simms of Richmond, Indiana, is Executive Secretary; Edna W. Morris of Philadelphia, is Recording Secretary.

This year marks the seventy-fifth anniversary of that Committee. Preceding by twenty-five years the American Friends Board of Missions it reveals an early organized concern of Friends for a mission to others. It was harbinger of a larger movement.

The meetings are open to Friends. It is hoped that representatives from the Senecas, Kickapoos and Osages will be present. It will be an occasion to hear of Indian concerns, and for the building of a program in keeping with Indian interests.

* * * *

Friends are now working with the Red Cross in India in providing some 250,000 daily meals for infants and nursing and expectant mothers. American supplies will make it possible to extend this canteen service to selected groups of older children in addition to the 6,500 who are now being reached. The needs in rural areas, which are least easily reached, continue to mount. As the needs have lessened in the overcrowded city of Calcutta, workers have extended the canteen services into the distressed villages. Twenty-six such canteens providing for 2,800 children had been established by the end of December. James Vail of the Philadelphia Office has left the office, expecting to be on his way to India before long where he will study the famine situation on behalf of the American Friends Service Committee.

* * * *

Dr. Cassius C. Carter, son of Fredric Carter, has been appointed Territorial Commissioner of Public Health for Alaska. He has been in medical service in Alaska for ten years and for the last three years was in charge of the Government Hospital at Lannona. As Commissioner he will make at least one trip each year to Washington, D. C. Recently he flew with his secretary to Washington; also paying a visit to Fredric and Ethel Carter at Greensboro, North Carolina; their first meeting in sixteen years.

* * * *

Although the news comes late because of wartime conditions, we are glad to hear the Christmas news from Chungking, China. The family of Arnold and Lois Vaught enjoyed a Christmas party that sounds quite American. There was the Christmas tree with presents, and the joyful little Ann scattering her contagion of joy. Dinner guests included Horace Holder from the Friends High School, seven members of the Friends Ambulance Unit, and Wang An Min and Wilson Chénn, representing China. Others representing still different Friendly areas joined in the afternoon party which consisted of the usual home games and much singing.

The afternoon guests were Sydney Lomas, Irene Moody, and Larry Reynolds from England, Ted Mills and Arch McMillan from North Carolina, Bob Beshears from Chicago and Wyl Jenkins from Wales.

* * * *

Raymond Wilson, of the Friends Committee on National Legislation, and members of the Council on Civilian Service, have been discussing the May Bill during the past two weeks with leaders of the Church, Education and Labor and

report that these groups are not prepared at present to oppose passage of the Bill.

* * * *

The Young Friends Fellowship will meet Friday evening, April 14 at Columbus, Ohio, Y.W.C.A. building, 65 South Fourth Street. Other sessions on Saturday will be held with the Fellowship Council. Sessions of the latter group will be at 2:30 and 8:00 p.m. on Saturday, and at 10:30 a.m. and 1:30 p.m. on Sunday.

* * * *

On behalf of CPS Camp Antelope, Coleville, California, Robert Cook reports camp effort against the May Bill now pending before Congress. The camp organization is circularizing many citizens, urging its defeat.

* * * *

Twenty-four speakers will take part in the North Central Institute of International Relations to be held at Antioch College from July 5 to 15 under the auspices of the American Friends Service Committee. This new Institute is under the jurisdiction of the Columbus office of the Peace Section.

Some of the speakers who will appear are: Norman Thomas, William Henry Chamberlin, Hans Simons, Eleanor Roosevelt, Arthur E. Morgan, Wilhelm Solzbacher, Dr. Charles Wesley, Viva Boothe, Murray D. Lincoln, Haridas Muzumdar, W. O. Mendenhall, Dr. Leslie Moss, James B. Carey, Rayford Logan, Lynn Rohrbough, Pearl S. Buck, Richard J. Walsh, Henry Simon Bloch, E. Raymond Wilson, and A. D. Henderson.

Friends wishing further information may write the Columbus office of the A.F.S.C. at 12 North Third Street, Columbus (15), Ohio.

NEWS OF OUR MEETINGS

The Ann Arbor Friends Meeting is now studying CPS, its problems and future, as well as the question of conscription. They report an anticipated visit by Janet Payne Whitney on April 8 and 9.

* * * *

Ermin Perisho, Friends Minister at Wyandotte, Oklahoma, Indian Constituency, prepares a mimeographed letter weekly for circulation among the members. It gathers news and inspiration and shares this as a quiet visitor in the several homes.

* * * *

Ava Maris, Friend of Denver, Colorado, is faithfully promoting the Summer Conference and School of Missions at Boulder, Colorado. She is Chairman of Publicity. This significant school has been of several years standing, drawing interest and attendance from a wide range of denominations and places.

The Woman's Auxiliary of High Point, North Carolina, Monthly Meeting has held two all day sewing "bees" in the interest of the American Friends Service Committee work. Portable sewing machines were brought in and more than fifty garments were completed. Each person brings her own sandwiches. Practical results and fellowship have been so splendid that another sewing day is planned soon.

The Meeting recently enjoyed a much appreciated visit from Dr. and Mrs. William Cadbury who recently returned on the Gripsholm after many years spent in medical and hospital work in China.

* * * *

Salem Quarterly Meeting was held at Salem, Iowa, on February 26-27. Cecil E. Hinshaw, President of William Penn College, was present and gave an inspiring message at the morning worship hour, on Galatians 2:20, causing those present to ponder the question, "Am I crucified with Christ?" Following a basket dinner the business meeting was held. The subject for the afternoon sessions was Christian Education, Clinton Nellis, pastor of Salem Meeting being in charge. Junior Quarterly Meeting, under the supervision of Mrs. Clinton Nellis, had a good session. Cecil Hinshaw's sermons on Sunday were very timely and uplifting.

* * * *

Maude Carter Smock, who has served as Pastor of Watseka, Illinois, Monthly Meeting for the past two and one-half years, has resigned and is taking a few months rest in California. Mrs. Smock is leaving Watseka Meeting in a prosperous condition and the members and friends of the church are sorry to have her leave.

* * * *

Annually LeGrand, Iowa, Friends Church holds a Church day, with carry-in dinner. Faculty and pupils of the schools, who are members of Friends, are invited to attend. This year church day was observed with a program of musical numbers and a playlet followed. In honor of John Harvey's eightieth birthday a large cake was served and a gift presented by the children. A worker trained in Child Evangelism has taken charge of a group of children. On March 16 the missionary society met and, following a program of music and a reading, Miss Caswell a returned missionary from Siam, spoke of the work there and exhibited curios from that land.

* * * *

For Dublin, Indiana, Friends Meeting, February was a month of uplift. The Missionary Committee was responsible for an evening of fellowship during which Harry Wellons spoke on the missionary work in Jamaica. The Chairman of Young People brought fifty of the young people of Dublin Quarterly Meeting together for an evening of social fellowship, with Charles Thomas of the Central Offices, as guest speaker. The Stewardship Chairman planned a month's study course, using the material of the Stewardship Committee of Indiana Yearly Meeting. Clyde O. Watson gave a sermon each Sabbath morning of this period on some phase of stewardship. John Compton climaxed this with a sermon at the Quarterly Meeting held at Dublin on the last Saturday in February.

* * * *

California Yearly Meeting is planning its fiftieth anniversary this June. The sessions will extend from the twentieth to the twenty-fifth. Allen U. Tomlinson, presiding clerk of the Yearly Meeting and of the Five Years Meeting, is in charge of a committee planning a special anniversary session. Dr. Louis Evans, minister of the First Presbyterian Church of Hollywood, will speak at a mass meeting on Sunday afternoon to which the whole community is invited. Ernest Lamb, superintendent, will give the Yearly Meeting sermon and Joseph G. Reece, superintendent of Oregon Yearly Meeting, will give the evening addresses and that of Sunday morning. Charles Lampman, assistant at Whittier, and George Jenkins, pastor at Alamitos, will have charge of the eight o'clock services. Fred Schroeder, pastor at Fresno; and Helen Walker, president of the Women's Missionary Union, will speak during the devotional half hours. John Kimber will have charge of the music. Other regular sessions and special speakers will be announced later. Any Friends who have a prospect of attending are asked to write to the clerk in Whittier.

* * * *

Wichita, Kansas, Quarterly Meeting was held at Argonia, Kansas, March 10, with good attendance. The Minister's Conference held on Friday morning proved interesting, under the leadership of Sadie N. Pickett and Marie Ferguson. Following a luncheon the devotional period for the Ministry and Oversight was led by J. Vernon Bowman, taking "Workers together with God" as his text. W. A. Young spoke on Saturday morning of the need for Christian schools. During the business session a decision was made to establish a monthly Meeting at Timber Creek near Atlanta, Kansas, where a church building has been erected, and a minister is supported. J. Paul Hadley was the speaker for the session of the Christian Endeavorers held on Saturday night.

Whittier California, Friends recently entertained three hundred members of the families of boys of the church who are away from home in CPS camps and military service. Greetings were brought by Mayor Chandler, and Dr. W. W. Kaler of the local Methodist Church gave the address. The Monthly Meeting has two committees working to keep its members who are in various governmental services in touch with their home Meetings.

CPS boys from the camp nearby in Glendora gave a second Sunday evening's musical program, consisting of vocal, violin, piano and organ numbers. The high school Christian Endeavor group had complete charge of another service. They participated in the devotional hour, special music, and gave talks on various phases of "Living for Jesus."

Whittier Friends are active in various community enterprises. The minister, O. Herschel Folger is president of the Southern California Council of Protestant Churches; Charles A. Lampman, Assistant, is chairman of the local Christian Education Commission which is making plans for the week day school of Christian Education. Allen U. Tomlinson, Yearly Meeting Clerk, is on the city council.

* * * *

St. Petersburg Meeting in Florida report the high-lights of the winter season of that Meeting. Among distinguished visitors were Walter Haviland, who inaugurated an instruction forum, dealing with the Bible and various religious faiths, this being held prior to the Meeting hour. Dudley Carrol of Chapel Hill, North Carolina, in an afternoon tea-meeting sketched the economic background of international disunity leading to World War I, and the economic foundations for permanent peace. The Monthly Meeting adopted an appeal, which originated in a group which has been holding bi-monthly forum meetings, to ask the Service Committee to present an appeal on behalf of the historic peace churches, for cessation of hostilities. The Carrols and Dr. William and Catherine Cadbury were helpful in these meetings. On third month 10th, an all day session of work was held, the men painting the outside of the house, and the women sewing for the Service Committee. Following a bountiful dinner, William and Catherine Cadbury spoke of their experiences in wartime China.

* * * *

On March 1 the Woman's Missionary Society of Allen's Neck, Dartmouth, Massachusetts, held its 59th annual meeting—an all day meeting, devoted to sewing, and enlivened by a delicious dinner at noon. From the time of the first real meeting when a gift of $5.50 was sent to the Yearly Meeting Woman's Foreign Missionary Society until the present time, this auxilliary has had part in almost every good work undertaken by Friends. It has encouraged the children to send dolls and treasure chests and school bags to children of other countries. Membership has varied, being at its peak in 1907 with an enrollment of twenty-six. While the membership is now small this is offset by the devotion of the few. When conditions made it impossible for the Bible school to hold its annual clambake, at which time aprons and rugs were sold, a new demand came and this small group sold 445 aprons, thus being enabled to send $100 to the Five Years Meeting Board of Mission and $30 to the Faith, Hope and Love Funds, leaving a substantial balance in the treasury.

CALVARY AND EASTER

A song of sunshine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day
Were just three days apart!

With shudder of despair and loss
The world's deep heart is wrung,
As, lifted high upon his cross,
The Lord of Glory hung—
When rocks were rent, and ghostly forms
Stole forth in street and mart;
But Calvary and Easter Day,
Earth's blackest day, and whitest day,
Were just three days apart.

AUTHOR UNKNOWN.

1000 Quotable Poems, Willett, Clark and Company. Used by Permission.

A community is religious only to the extent that the persons constituting the community make religion a part of their common living and apply the test of religion to each and every act of their daily life.—THOMAS H. WEST.

The World View

The Friends Committee on National Legislation indicates the importance of the May Bill, H. R. 394, which would fasten military conscription on our nation following the war. Every able-bodied young man would be required, at the age of seventeen or upon graduation from high school, to have one year of training in the Army or Navy. For eight years he would be enrolled in the Reserves and subject to refresher courses. Friends should write to their Congressmen indicating their reaction to this threat.

* * * *

In his eighth annual series of radio broadcasts, Leslie Bates Moss will be presented by the Blue Network. Each Tuesday at twelve o'clock noon, eastern war time, during April, May, June, and July he will deal with some aspect of the world program of the church. The following are some of the proposed topics: Wooden Gods are Feeble; Imprisoned in Silence; Eating is no Crime; Yield not to Confusion; Peace is a Conflict Too; Blackout for Justice.

* * * *

Through the functions of the Federal Council of Churches comes a constant message and service in keeping with issues of the day. A message from the Commission on Marriage and the Home points out the peculiar difficulties for the temporarily broken homes during wartime, with drafted fathers and stranded families. The Commission appeals for intelligent thoughtfulness and charity that may save many homes from shipwreck through the abnormal conditions of war.

Racial discrimination in employment is pointed out by the Council, and our government is encouraged to establish fair and permanent procedures toward fairness and democracy in this problem area. Scarcely ever are the news releases from the Council without reference to relief at home and abroad. Ap-

WILLIAM PENN COLLEGE
OSKALOOSA, IOWA
A Modern Educational "Holy Experiment"
Emphasizing:
1. Sound liberal education.
2. A faculty chosen for ability, commitment to ideals, and eagerness to pioneer.
3. Quakerism in thought and practice.
4. Cooperative community experience with emphasis upon the importance and dignity of manual work and rural life.
CECIL E. HINSHAW, *President* ARTHUR MEKEEL, *Dean Elect*

peals for religious tolerance and co-operation with Jews and Catholics for the preservation of democracy in America are always a part of the functions of this significant organization.

The Federal Council of Churches is thereby putting the wider dimensions into our Christian concepts. They stand ready to be of service to our churches at any time. Friends may write them at 297 Fourth Ave., New York City asking for literature in their several fields of service.

The Council also fosters a continuous program of evangelism and outreach. This has taken various forms such as the "Preaching Missions," held across the nation.

On April 13-14 at Antioch College, Yellow Springs, Ohio, a conference will be held, the concerns of which will include current problems of racial groups, migratory workers and share-croppers.

BIRTHS

AGAN—To Virgil and Helen Atkinson Agan, on February 28, a son, Richard, at Plainfield, Indiana.

CHANCE — To Ralph and Maxine Chance on March 4, a daughter, Barbara Ann, in Pasadena, California.

DEATHS

CARVELL—C. Oscar Carvell on March 17 at the age of sixty-two, following a brief illness. He was a member of China, Maine, Monthly Meeting. He is survived by his wife, E. Mae Carvell; one daughter, Stella Carvell Lamartine of Richmond, Indiana; and one brother, Howard F. Carvell of Mapleton, Maine. Services were held in the Friends Meetinghouse at South China, Maine, with Clinton W. Carvell of North Andover, Massachusetts, officiating.

COPELAND—Cora Maris Copeland on January 1, at Urbana, Illinois. She was the daughter of William and Eleanor Lindley Maris, and in 1895 united in marriage with James A. Copeland. She was a birthright member of Rush Creek Meeting. Surviving are one son, Maris A. Copeland of Frankton, Indiana; a daughter, Myrtle Ball, Urbana, Illinois; two sisters, Martha Emma Hadley and Debora Wilkey; two brothers, John T. and Albert J. Maris. Services were conducted at Rush Creek Meetinghouse by Edward M. Woodard; burial in the Kingman cemetery.

DEARBORN—Elizabeth Frye Dearborn at Portland, Maine, on February 13, at the age of seventy-two following a brief illness. She was the daughter of John and Myra Frye, and was a member of Oak Street Friends Meeting, Portland, Maine. Burial was in Brooklawn Memorial Park.

HAVILAND — Nettie B. Haviland on March 4, at the age of ninety-eight years, in the home of her daughter, Mary Varney. She was an elder and the oldest member of the Glens Falls, New York, Meeting. A lifelong Friend, she was possessed of a warm and sympathetic interest in others. Cecil E. Pearson officiated at the services.

HOOVER—Annie Way Hoover, February 15, following a short illness. She was a member of Fishertown, Pennsylvania Meeting. Surviving are the husband, Albert Hoover, two sons, and two grandchildren.

MORRISON—Elma Nelson Morrison at the home of her son, Earl Nelson, of Columbus, Ohio, on February 22. She was a lifelong member of Blomingdale Friends Meeting, a daughter of Eli and Sarah Jane Morrison, and widow of Charles Nelson. Services were held in the Friends Meetinghouse, with Eliezer Partington, assisted by Edward M. Woodard, officiating. Surviving are the son; three daughters, Laura Myers of Frankfort, Marguerite Nelson of Indianapolis, and Elizabeth Clingan of Detroit; one sister, Laura Fulghum; and one brother, Nelson Morrison.

PETERS — Maude Hackney Peters at Friendsville, Tennessee, on February 15 at the age of sixty years. For many years she served as Overseer, and was a member of the Meeting on Ministry and Oversight. Her spirit of deep consecration was also released through the work of the Service Committee, Missions, and Friendsville Academy. She is survived by her husband, J. Frank Peters, one daughter, Mrs. George Morton, a grandson, three sisters and a brother. Services were held in Friends Church, with Richard Newby, pastor, in charge.

WHITE—Joseph P. White, on March 9, in Colorado Springs, Colorado, at the age of twenty-nine years following a short illness. He was the son of Fred B. and Ethel P. White. Besides the parents he leaves the widow, Erma Perisho White; two sisters, Margaret White Perisho and Lois Ruth White; and a brother Edgar C. White.

YOUNG—Laura Young on February 1, at Ludlow Falls, Ohio, at the age of nearly ninety years. She was an active member of the Ludlow Falls Friends Meeting so long as health permitted. She is survived by one sister and two brothers. Services were in charge of the pastor, M. Marie Cassell.

WANTED

A portable hand-winding victrola. In answering state make, general condition and price. Write American Friends Board of Missions.

PLAN NOW to Spend Next Summer's Vacation with some of America's Greatest Theological Teachers.

Winona Lake School of Theology, Winona Lake, Indiana

For Ministers, Teachers, Missionaries, Sunday School Workers and Laymen. Eighteen States, Several Foreign Countries, twenty denominations in 1943 Sessions.

THOROUGH, EVANGELICAL, REGULAR DEGREES.
Two Semesters of 15 days Each, June 28—August 3.
For Prospectus send to the President, Dr. J. A. Huffman, Upland, Indiana

50 Free Rooms

CONTRIBUTORS

HOWARD H. BRINTON — Director of Pendle Hill, Wallingford, Pennsylvania.

CHRISTINA HENRY JONES — Educational Secretary of Board of Missions of Friends in America, Richmond, Indiana; under appointment to Palestine.

CHARLES F. THOMAS — Secretary of Young Friends work, for the Five Years Meeting, Richmond, Indiana.

WHEAT GERM YOU'LL LIKE

For many people, Hayden's Caramelized Wheat Germ acts as a mild gentle laxative—tasty and refreshing. A rich source of Vitamin B-1. For one month's supply send $1.00 to Hayden Flour Mills, Tecomseh, Michigan. Department A.F. ($1.15 west of Rockies.)

Many Friends will be interested to know that the 1944 radio series on Home Missions by Dr. Mark A. Dawber will begin on April 3 and continue through April, May and June on Mondays at 12:00 o'clock noon, Eastern War Time, (11:00 o'clock Central War Time) over WJZ and stations of the Blue Network. The theme this year will be "The Church and America's People."

WANTED

A house father and mother for Quakerdale Farms, a home for thirty boys maintained by White's Iowa Manual Labor Institute, at New Providence, Iowa. The couple must be definitely out of the Selective Service requirements. They should be trained social workers, willing to live in the home and share the home and farm work with the boys. Adequate financial support is provided, but the board is interested only in a couple whose primary concern is Christian service. Address inquiries to Everett Davis, 1431 Forty-third Street, Des Moines, Iowa.

STABILITY - SAFETY - SECURITY

PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA

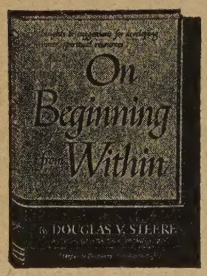
Pennsylvania • Founded 1865

WESTTOWN SCHOOL

Established 1799

The character of our young people is the combined product of the home, the school and the church. It is religion that gives these three institutions their vitality and weaves their work into a common pattern. The finest society is produced when the home, school and church working together make a united impact upon growing youth. These are basic ideas in Quaker education since its inception. For information about education at Westtown School address:

JAMES F. WALKER, *Principal*, Westtown, Pennsylvania



On Beginning from Within

By Douglas V. Steere

It is the belief of a reviewer of this book that it will rapidly become an event in the religious world. It should be a "must" for all who are interested in the deepening of religious life today.

Price $1.50

Friends Book and Supply House
Richmond, Indiana

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett.....Chicago, Illinois
Vice-Chairman of Council and Board
Jesse O. Parshall.....Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL
Albert L. Copeland.....Knightstown, Indiana
Chairman
J. Hoge Ricks.....Richmond, Virginia
Edgar H. Stranahan.....Minneapolis, Minnesota

Subscription Price $1.50 per Year
Single Copies, 10 Cents
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR, AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

ENROLLMENT OF FRIENDS' CHILDREN

Groups of applicants are being invited to come to the school on selected Seventh-days for tests and interviews. Enrollment plans are well advanced. Places are reserved for Friends' children until Fifth Month 1st.

The Scholarship sub-committee of the Committee on George School is considering applications for reduction in tuition. The committee desires to make possible attendance of children of Friends and former students.

Consultation at the school or inquiries by correspondence are invited.

For a catalogue and bulletins descriptive of the George School curriculum, write to:

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY